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# NOTES ON THE MEANING AND USE

OF SOME

# LATIN

# Adverbs and Conjunctions

AS EXEMPLIFIED IN

## CICERO'S DE SENECTUTE.

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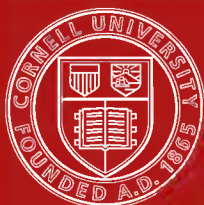# Notes on the Meaning and Use

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# LATIN ADVERBS AND CONJUNCTIONS.

THE following notes, in the preparation of which definitions and statements of usage have been drawn freely from the standard grammars and dictionaries, are intended to aid the student in beginning the study of the Latin particles. His principal books of reference for this subject must be Harpers' Latin Dictionary and Riddle and Arnold's English-Latin Lexicon. Much useful information may be gathered from the following Latin grammars : Allen and Greenough, §§ 148–158 ; Roby, §§ 2193–2257 ; Madvig, §§ 432–462 ; Zumpt, §§ 331–358. To the advanced student Draeger's Historische Syntax offers a very valuable thesaurus of classified examples. It is important that the student observe for himself the actual Latin usage, and collect examples from the author whom he is reading. As a practical aid in this work, alternate pages of the Notes have been left blank for manuscript additions.

Figures enclosed in parentheses refer to sections of the *De Senectute* ; if preceded by S., they refer also to Stickney's Commentary. R. = Roby. M. = Madvig. Z. = Zumpt. A. and G. = Allen and Greenough.

*Cornell University, March, 1888.*

# ADVERBS AND CONJUNCTIONS.

## ADVERSATIVE.

"Adversative conjunctions contrast the meaning, while they connect the sentences." R. § 2208. They often introduce sentences grammatically independent.

**Ast**, an old form of *at*, is found in legal language, Virgil, and post-classical poets.

**At** (S. 21, 35, 68), *but, on the contrary*, introduces a statement either sharply antithetical (54, cf. 17 *at vero*), or simply different, but with emphasis (49). It often introduces an anticipated objection, *but one may say*, or the answer to such objection, *but I reply* (33, 65).

**Atqui** (*at+quī = but any how*) (S. 6, 59) is an emphâtic *at, but yet*, (81). It sometimes introduces a fresh step in argument (66).

**Autem**, *on the other hand, however*, is a weak adversative, indicating contrast or transition rather than contradiction. Its position is usually second, rarely third in its clause. It is used in contrasts (1, 34, 36 note *quidem . autem = μέν . δέ* 70, 83); in transition (3); in parenthesis (7); in successive steps of reasoning (71); to throw emphasis on pronouns (4, 8, 17).

**Sed** (S. 2, 56, 69, 80), in its full meaning, contradicts or limits a preceding statement. It often merely indicates transition to a new subject or resumption of an old one (2, 32, 56, 67, 69); after negatives it limits or corrects the preceding statement (1, 17, 79, 84). Notice its use after a negative to introduce a strengthened statement, especially with *etiam : nōn sōlum . . sed etiam* (12,

28, 64, 75); *nōn modo . . sed etiam* (2, 17, 21, 25, 37, 44, 51, 59, 61); *nec sōlum . . sed etiam* (77, 85). Cf. *nōn modo . . vērum etiam* (9, 26, 57, 84).

**Verum,** stronger than *sed*, decidedly corrects what has gone before, or serves for transition.

**Vero** (S. 11), *but in fact, however*, is a strongly corroborative adversative. It is always placed after a word, on which it throws special emphasis. Notice the frequency of its use after personal pronouns (6, 11, 32, 40, 46, 47, 80, 84).

**Tamen,** *nevertheless, yet*, is used without any other particle (16); with *et, and for all that* (1, 31); after a concessive particle, *yet* (44); after a conditional particle (38); with *sed, nevertheless* (5, 10, 32); after *nec = sed nōn* (13). Notice *et tamen* opposed to something omitted, *and even if this were not so, yet* (16).

**Etsi** (S. 2), *and yet*, at the beginning of a sentence may correct a preceding statement (29).

**Quamquam** *corrective* (S. 1) has a similar use (9, 24, 47, 51, 69).

Corrections may also be made by contradiction, *nōn sed* (3); and by substitution, *aut potius* (35).

**Quod contra,** *as regards which thing on the contrary, whereas* (84).

#### OF AFFIRMATION AND CERTAINTY.

**Certo,** *with certainty*, found only in the comic poets and sometimes in Cicero (1, 2).

**Certe,** found in all writers, is sometimes strongly affirmative like *certō, surely, certainly* (11, 50, 66, 67, 74); but it is more commonly restrictive, *this much certainly*, i. e. *at least* (2, 6, 84).

**Ne** (S. 33), *ναί, surely*, is joined only with personal and demonstrative pronouns, and usually, as in (33), introduces an apodosis.

**Nempe** (*nam + pe*), *assuredly* (Cic. Fin. 4, 15, 41).

**Nimirum** (*nī + mīrum*), *doubtless*, introduces an assertion as indisputable. It is often used in irony (Cic. Brut. 21, 82).

**Profecto** (*prō + factum*), *assuredly, certainly* (13, 43).

**Qui**, old ablative of the indefinite pronoun, *somehow, surely*. It is used by the ante-classical writers with particles of emphasis and assurance. (Plaut. Mil. 779). In classical Latin it is seen only in *atquī* and *quīppe*.

**Quidem** (S. 2, 10, 11, 26, 83), *indeed, to be sure, at least*, is always postpositive, emphasizing the preceding word or contrasting it with others. It is generally attached to pronouns, even when another word is to be emphasized (M. § 489, b.) It is often restrictive or concessive, especially when followed by *sed* or *autem*. It sometimes corresponds to μέν as *autem* does to δέ (36). For the use of *ne . . quidem* see *Negative particles*.

**Equidem**, *certainly, to be sure, as far as I am concerned*, is generally used with a verb of the first person singular (21, 25, 26, 28, 32, 83).

**Quippe**, *in fact, for in fact*, is a corroborative particle often used with causal particles and relatives (Nep. praef. 4, Dion 2, 3).

**Saltem** restrictive = *certe, at least*.

**Sane** intensive or restrictive, *well, truly, doubtless, very, indeed, to be sure* (6, 16, 83, 84).

**Scilicet** (*scīre licet = you may be sure*), *naturally, evidently, of course* (26). It is often used in irony.

**Videlicet** (*vidēre licet =* it is easy to see), *evidently, clearly* (20, 44). Like *scīlicet*, it is sometimes ironical.

**Utique** (*utī + que*), a restrictive particle of confirmation, *any how, at all events, especially* (Nep. Epam. 2, 3).

**Vero**, *in truth, surely* (59). Distinguish carefully the adversative use.

#### CAUSAL.

**Quod** (S 7), accusative of respect of the relative pronoun (cf. *hōc . quod* 60), introduces a definite and conclusive reason (Z. § 346). It takes the indicative, like *quia, quoniam*, and *quandō*, except in indirect discourse (7, 15, 44). Notice its use in (39), with Stickney's note. For the use of *quod* with *miror* see (3, 4, 43).

**Quia** (S. 13), probably accusative plural of respect, has the same meaning as *quod causal*, giving an objective reason (9, 13, 44, 45, 78).

**Quoniam** (*quom + iam*) gives the ground or motive, i. e. a subjective reason (6, 44, 56, 59, 84).

**Quando**, literally *when*, transferred to the idea of cause = *quoniam*. This use is rare except in Livy, the poets, and late writers.

**Si quidem** (S. 39), *if indeed, since*, denotes a reason implied in a concession which has been made (41, 56).

**Cum** :—For *cum causal* and *cum concessive*, see the special treatment of the *cum*-clauses.

<h4 style="text-align:center">CONCESSIVE.</h4>

**Quamquam** introduces admitted facts, and is regularly followed by the indicative (30, 44). Distinguish *quamquam correctivum*.

**Quamvis** (*quam + vis*, properly *as much as you will*) introduces concessions made for argument's sake, and is regularly followed by the subjunctive (25, 29, 67). Notice the adverbial use of *quamvīs* (4).

**Quidem** concessive (2, 8, 27, 32). See *quidem* under Affirmative particles.

**Sane** (84). See Affirmative particles.

**Etsi** and **etiamsi** introduce clauses which are grammatically conditions (48, 79).

**Tametsi** (*tamen + etsī*), like the other concessive particles, is often followed by the correlative *tamen*.

<h4 style="text-align:center">CONDITIONAL.</h4>

**Si** (locative, old form *sei*), originally demonstrative = *in that case, in that way, so*, early assumed the force of a relative, and may be correlative with a demonstrative, e. g. *ita . . sī, on this condition . . if* (S. 38). More frequently it has no correlative, and introduces a condition on the fulfillment of which the truth of the apodosis depends. The condition may be fact-assuming, either present, past, or future, in which case the indicative mode is

used (1, 3, 6, 38, 49, 71); or ideal in the future, in which case the primary tenses of the subjunctive are employed (83); or ideal in the present or past, and therefore contrary to fact, in which case the secondary tenses of the subjunctive are employed (4, 7, 8, 19, 80).

**Nisi**, *unless*, introduces an exception to a general statement (6, 11, 19, 21, 36, 52). After *nihil aliud*, etc., *nisi* = *but*. In the combinations *nisi forte*, *nisi vērō*, *nisi* is usually ironical (18, 33). Rarely *nisi* is adversative = *only that, but, however* (Caes. B. G. 5, 13).

**Ni** as a conditional particle = *nisi*, and is especially frequent in legal language and in poetry (35, 67, 82).

**Si non**, *if not*, introduces a negative protasis, emphasis being thrown on *nōn*. Notice the difference between *memoria minuitur nisi eam exerceās* and *memoria minuitur sī eam nōn exerceās*.

**Sin** (*sī+ne*), *but if, if on the other hand*, is generally found in the second member of an alternative sentence, with *sī* preceding (85).

**Etiam si** conditional (21).

**Quod si**, *touching which matter if*, serves to connect the condition with what has gone before. The relation may be adversative, *but if* (46, 48), or not, *now if, and if* (85).

### OF COMPARISON AND SIMILARITY.

**Ut** (*utī, utei,* \**quotei*) (S. 7, 12, 17, 26, 63) is an interrogative and relative adverb of manner, which passes into various uses as a connective. As interrogative = *how*, generally indirect (26, 31). As relative = *as*, often without a demonstrative, especially in parentheses (31, 32, 85). Notice its use in limitation to particular circumstances = *for, considering* (12). In formal comparisons the *ut*-clause is regularly followed by a corresponding clause with *sīc* or *ita ,* instead of similarity, the thought involved in the comparison may be that of contrast, opposition, or concession (1, 26, 36, 38, 48, 65). In an abridged comparison the correlative *sīc* or *ita* may precede (10, 81). Notice *similēs . . ut sī* (17), *sīc    ut cum* (71).

**Sicut** is common in condensed comparisons without a separate verb (2, 14, 46, 47, 65). It sometimes introduces a term of comparison = *tamquam*.

**Velut**, *as, as it were*, introduces comparisons, regularly without a correlative (Nep. Hann. 1, 3).

**Velut** (si), *just as if*, introduces hypothetical compara- tive clauses. For the mode and tense of these clauses, which have the form of ideal future conditions, see A. and G. § 312. This construction with *velut si* is not found in Cicero (Caes. B. G. 1, 32).

**Quasi** (*quam + si*), *as if, as it were*, is rarely used in the comparison of two facts = *ut* (71). Usually it is em- ployed, like *velut si* and *tamquam*, to join an assumed comparison to the main thought. A correlative *ita* or *sic* may or may not accompany it (12, 82). The comparison may be expressed in participial form (26). *Quasi* often stands before a word that is used figuratively (5, 47, 51, 52, 77, 83). With a participle *quasi* may assume a causal signification (22).

**Tamquam** (*tam + quam*), *as much as, as if, as it were*, has nearly the same range of uses as *quasi*. Introducing hypothetical comparisons, it may be followed by *si* (6). *Tamquam* with participle (49) ; with single words or phrases accompanied by *ita* (35, 84) ; without correlative (5, 36, 37, 64, 70, 83) ; with metaphorical expressions (49, 53, 85).

### COPULATIVE OR ADDITIVE.

"Copulative conjunctions are those which connect both the sentences and their meaning." R. § 2194.

**Et** (S. 2, 13, 25) simply connects coördinate words or sentences. Notice that the Roman seldom said *et nihil, et nūllus, et numquam*, but used instead *nec quidquam, nec ūllus, nec umquam*. After an affirmative clause, a nega- tive clause carrying out the same thought is introduced by *et* (-que, āc), where the English idiom leads us to ex- pect an adversative particle (28 *et = sed tamen*). In the enumeration of a series, each member is connected with the

preceding by a conjunction (54), or no conjunction is used (23, 52, 56), or *-que* is added to the last member. *Et* sometimes = *etiam, also*.

-**Que**, enclitic = Gr. τε, Skt. *ca*, often has the same force as *et*. It is used as a close connective, adding the second member as a supplement to the first, or uniting two words into a pair. Notice the use of a conjunction when the *cognomina* only of the consuls are given in dates (10, 14, 50), otherwise asyndeton (41).

**Atque** (S. 13) lays slightly greater stress on the second member = *and besides* (12, 13, 36, 43). A shorter form, *ăc*, is used only before consonants. After words of likeness and unlikeness, *aequus, similis, ĭdem, alius*, etc., *atque* and *ăc* are used with a comparative force = *as, than*.

**Jam**, *further* (56, 80).

The place of copulative conjunctions is often filled by the repetition of a word common to all the members (15, 23, 27, 40, 41, 58, 72).

**Etiam** and **quoque**, *and also*, with or without copulative conjunctions, add something new or important. *Quoque* follows the emphatic word (36, 46). *Etiam* generally precedes the emphatic word (8, 16, 28, 46, 66, 76, etc.), but it sometimes stands after it (46, 56, 67, 72, 83).

#### CORRELATIVE COPULATIVES.

**Et . . et** (S. 2), *both . and*, connects with emphasis on both members (1, 2, 10, 34, 37, 50). This use of *et* is not restricted to two members.

-**Que . -que** is the regular connective of a double relative, but is elsewhere rare, except in poetry (1).

**Cum . . tum** throws slight emphasis on the second member (4, 43, 53, 65).

**Tum . . tum** = *at one time . . at another time* (7, 45). *Iam . iam* is found with the same meaning.

*For nōn sōlum . . vērum etiam*, etc., see Adversative particles.

## DISJUNCTIVES.

"Disjunctives connect the sentences, but disconnect their meaning." R. § 2216.

**Aut** indicates that the difference between the conceptions or propositions is real. It is used when the alternatives are mutually exclusive or merely different. After negatives and in questions implying a negative, it continues the negation (17, 50, 57, 61).

**Aut** . aut gives special distinctness to the alternative, and is generally used of things mutually exclusive (31, 66, 67, 74). Notice the use of *aut potius* in correction of an expression (35).

**Vel** (old imperative of *volo = take your choice*) and its enclitic form -**ve** indicate that the difference is not real, but thought or willed, i. e. is one of expression rather than essence. *Vel vel* emphasizes the difference (55).

*Vel* and *-ve* are used in subordination to *aut* (57, see two examples). *Vel = even* is used, especially with superlatives, when the first alternative is omitted (4, 15, 75).

**Sive** (seu) = *vel si* sometimes introduces an alternative condition, but it is more commonly a mere disjunctive particle, indicating that the distinction is arbitrary or unimportant (40).

*Seu potius* is used in corrections.

### DEGREE.

**Ita,** *so*, often correlative with *ut* (35, 75).

**Sic,** *so*, correlative with *ut* (4).

**Tam**, *so, so much*, a demonstrative adverb often correlative with *quam* (40, 59); or followed by a consecutive clause with *ut* or *qui* (24); or without correlative expressed (13).

**Tantum**, *so much, only so much, merely*, often correlative with *quantum* or *ut* (33, 36, 48).

**Multum**, accusative of extent, *much* (38).

**Multo**, ablative of measure of difference, *by far*, is used with comparatives (36, 67).

**Plus**, originally *more* of quantity (27, 83).

**Magis** (\**magius*), *more* of degree (10, 36, 45, 48).

**Maxime**, *most* (66).

**Magno opere**, literally *with great labor, greatly*, is used chiefly with verbs (44).

**Quam**, *how*, is interrogative and relative (22, 35, 59).

**Valde** (*validē*), *strongly, very* (83).

**Nimis** (*ni* + MA), *beyond measure, excessively* (31).

**Parum**, cognate with *parvus, not sufficiently, too little* (3, Nep. Att. 13, 6).

**Satis** = sat, *enough, sufficiently* (2, 48).

**Paulum**, accusative of extent, **paulo**, ablative of measure of difference, *a little*.

**Paululum**, accusative of extent, **paululo**, ablative of measure of difference, *a very little* (33).

**Nihil**, *not at all* (24). Cf. *nēquāquam, by no means* (8), and *neutiquam, in no wise* (42).

**Minus**, *less* (24).

**Paene**, *nearly, almost* (14, 49, 78).

**Fere**, *about, approximately;* with negatives, *hardly* (24, 78). *Fermē* has the same meaning.

**Plane**, *completely, entirely*, in opposition to *paene* (32, 66, 81).

**Omnino** (S. 28, 45, 76), *altogether and generally*, as opposed to *partly* (24, 34, 46, 48, 66, 67); *in general* (9, 76); in concessions followed by *sed* (28, 45).

**Praesertim**, *especially, particularly*, adds an important argument or condition, often with *cum* or *sī* (6, 74, 85).

### FINAL AND CONSECUTIVE.

**Ut**, (*utī, utei*, \**quotei*), a locative of the interrogative-relative pronoun, is used in final and consecutive clauses both pure and substantive (42, 70; 83; 2, 4; 16, 38, 42, 52). It may be preceded by a correlative *ita, sīc, tam*, etc. (14, 35, 78). Notice the use of the final *ut*-clause in parenthesis (6, 24). A final clause may indicate the design with which a statement is made (55). In expressions of negative purpose *nē* is more common than *ut nē*, which is emphatic (52). For consecutive sentences the negative is *nōn* (36).

**Quo,** apparently ablative of means and measure of differ-ence, is used in final clauses before a comparative (3, 41, 43).

**Quominus** (*quō minus*) is used after verbs of forbidding, hindering, and opposing in both final and consecutive clauses.

**Quin** (*quī + ne*) = *quī nōn* is used as a nominative case in consecutive clauses after general negatives and questions implying a negative (Cic. Ac. 2, 7 Quis est *quīn* cernat quanta vīs sit in sēnsibus?)

**Quin** (*quī* abl. + *ne*) is used after verbs and phrases of opposing, refraining, neglecting, doubting, etc., if negative or interrogative implying a negative (31, 41, 78). Cf. the use of *quīn* to correct a previous statement or to mark it as insufficient (63).

### INTERROGATIVES.

Direct questions requiring an affirmative or a negative answer are generally introduced by interrogative particles. When these are omitted, a question expressed affirmatively expects a negative answer, and *vice versa* (15, 66).

**-Ne** enclitic, properly *not*, is appended to the first word of its clause. When this is a verb, *-ne* sometimes implies an affirmative answer (31), but commonly *-ne* makes no impli-cation whatever. In indirect questions *-ne* is to be trans-lated *whether* (47).

**Nonne** (*nōn + ne*) implies an affimative answer. It is used regularly only in direct questions (82, 83).

**Num,** properly *now*, in direct questions, implies a neg-ative answer (19, 21, 23, 33, 56, 76); in indirect questions it makes no implication, and is to be translated *whether* (22).

In disjunctive or alternative questions the first member is introduced by utrum or *-ne*, or left without any interrog-ative sign; and the second member is introduced by **an** (*anne*) or, in dependent questions of which the first member has no interrogative particle, by *-ne* (33).

**An** (S. 15, 23, 29, 82) frequently introduces the second member of an alternative question, of which the first mem-

ber is omitted or is put in another form. It then puts a
needless or unreasonable question, as if the speaker were
driven to it, and its effect is often to meet an anticipated
objection.

**Anne** (82 Kelsey's ed.) is rare, being used like *an* in
the second member. of an alternative question.

**Haud scio an** and **nescio an** in Cicero express an in-
clination to an affirmative opinion (56, 73). In later writers
they express mere ignorance or doubt.

**Necne** and **an non** = *or not.*

**Tandem** and enclitic **-nam**, e. g. *quisnam*, appended to
interrogative pronouns and adverbs give a tone of impa-
tience or peremptoriness to the question (72, Nep. Them. 2).
Cf. the use of *ut* (ante-classical) and *utinam* (*utī + nam*) in
expressions of wish (19, 85).

### OF EXPLANATION OR GROUND.

**Nam,** *for,* gives the ground of a preceding statement, or
a mere explanation, like the English *namely.* It stands first
in its clause (7, 11, 36, 55, 77, 85).

**Enim** (S. 7, 19, 39, 77) (*e + nam*) has practically the
same meaning as *nam,* but stands after the first word of its
clause, or after two or three closely connected words. It
often introduces a corroborative statement = *in fact,* or a
confirming example (1, 3, 37, 38, 41, 51).

**Etenim** (S. 15) and **namque** (cf. $\varkappa\alpha i \; \gamma\acute{\alpha}\rho$) = *for truly,*
are closer connectives than *nam* and *enim,* and are more
restricted in use. They regularly stand at the beginning of
the sentence (31, Lael. 19).

### OF CONSEQUENCE.

**Ergo,** (*ē rego, proceeding from this direction*), *therefore,*
is employed principally to introduce a logical consequence
(34, 44, 47, 76). Notice its use in argumentative question-
ing (15), and in resuming an interrupted train of thought
(55).

**Igitur** (S. 45) *then, therefore,* is a weaker *ergō,* and is
used mostly in logical inference. It is especially frequent

after *num* in interrogations, and has the same resumptive force as *ergō*. Its place is regularly second or third in the sentence (34, 35, 44, 50, 58, etc.)

**Itaque,** *and so*, *under these circumstances*, *consequently*, stands first in its clause (32, 34, 67, 71).

NOTE.—*Ergō*, *igitur*, *itaque*, cannot be subjoined to a copulative particle ; *and therefore = propterque eam causam*, not *et igitur*.

**Idcirco**, *for that reason*, generally corresponds to a causal sentence (33).

**Quocirca,** relative, *for which reason* (5, 41).

Notice *hōc . . quod* (60).

**Inde**, *thence*, of place, time, and (rarely) circumstances, i. e. *thence*, *thereupon*, *therefore*.

**Hinc**, *hence*, of place and cause.

**Proinde**, literally *forth from thence*, of manner *= just so*, used, e. g. in *proinde āc sī*, *just as if ;* of consequence *= hence*, *accordingly*.

**Quare**, relative, *wherefore* (81).

**Ideo**, *for that reason* (Nep. Alc. 9, 5).

**Propterea**, *on that account* (Lael. 6).

**Quapropter**, *on which account* (Cic. Caecin. 27, 78).

### NEGATIVE.

The shortest and most simple form of the Latin negative is **ne** (*nī*), which is seen in *ne . . quidem*, *neque*, *nefas*, *nē-quam*, *nīmīrum*, *quīn*, etc.

"A negative which denotes a will, wish, or design, is expressed by *nē*." M. § 456.

**Non**, older form *noenum* (10) *= ne + ūnum* (cf. Eng. *not = naught = no whit*), is the ordinary particle of negation.

**Neque** (*nec*) is conjunction as well as adverb. It is followed by an affirmative pronoun or adverb, whereas in English we use *and* followed by a negative (10, *nec ūllī* 29, *nec umquam* 32). *Neque* is generally used instead of *nōn* when *enim*, *tamen*, or *vērō* follows (13, 70, 83). Cf. *nōn lubet enim* (84), in which emphasis is given to the negation. To

introduce negative clauses of command, purpose, etc., especially after *ut* or *nē*, *nēve* (*neu*) is used instead of *neque* (Caes. B. G. 2, 21).

The formal union of two or more negative members is denoted by *neque* (*nec*) . *neque* (*nec*) (8, 57). If the first member is affirmative, we have *et* . . *nec* (7). If the second member is affirmative, we have *nec* . . *et* (51, 53). Notice the omission of *nōn* after *nōn modo* (S. 34).

Two negatives coming together make an affirmative (29). Notice the difference between *nōnnumquam* = *sometimes*, indefinite affirmation, and *numquam nōn* = *always*, universal affirmation. In (S. 9) *ne* . *quidem* after *numquam* does not make an affirmation, but brings forward prominently a single idea subordinate to the general negation. So in (24) the general negative *numquam* is repeated distributively by *nōn* . . *nōn* . . *nōn*.

**Ne** . . **quidem** (S. 76), enclosing the emphatic word, signifies *also not*, *not* . . *either*, or, when giving prominence to the object of negation, *not even* (8, 27, 29, 69, 78).

**Haud** (S. 83), *not*, is used with adjectives and adverbs, but rarely with verbs, except in the expression *haud scio an* (1, 4, 15, 56, 73, 83).

**Nihil**, (*ne* + *hīlum*), *in no respect*, is sometimes used with verbs in place of *nōn* (24).

**Nullus** (*ne* + *ūllus*) is used in colloquial language in agreement with the noun as a strong negative in place of *nōn* (67, 79).

**Nequaquam** (8), **haudquaquam** = *by no means*, and **neutiquam** (42) = *in no wise*, are strong negatives.

**Minus**, especially in the phrase *sī minus*, is used in a softened negation (Cic. Div. 1, 14).

**Minime** in replies is an emphatic negative = *not at all*, *by no means*.

**Vix** = *almost not*, *scarcely*.

**Parum** = *but little*, *not sufficiently*.

**Male** attached to an adjective often gives it an opposite meaning, e. g. *male sānus* = *īnsānus*.

### TEMPORAL.

**Ante,** *before*, adv. of space and time (61).

**Antea,** temporal, *before, aforetime, formerly*.

**Antequam,** relative, *sooner than, before*.

**Adhuc,** *until now*, expresses duration of time down to the present moment (28, 32).

**Etiam nunc,** *even at this time*, does not properly contain the idea of duration, but answers to the question *when ?* It takes up time where *adhuc* leaves it.

**Quando,** *when*, is interrogative, relative, and (after *sī, nē, num*) indefinite (38, Lael. 67).

**Quando** *causal = since.* (Liv. 9, 8).

**Aliquando,** *at some time or other, sometimes = nōnnumquam* (35), *at length* (71).

**Interdum,** *now and then* (1).

**Interea** = *interim, meanwhile*.

**Cum** (*quom*) is always a relative conjunction, frequently correlative with *tum*.

**Iam** (S. 56, 72), *now, already, presently*, implies transition or contrast. The following are some of its principal uses : *iam = already* (2) ; contrasted with a previous time (27, 33; 10, 12, 27, 31, 47; 51, 76) ; *iam = presently* (3) ; with a negative = *no longer* (38) ; in reference to the immediate past (61) ; *iam = sooner than could be expected* (78) ; in transition to a new subject (45) ; in transition to a new point in argument (72, 74) ; adding a new particular = *furthermore* (56).

**Iam vero** (S. 80) marks transition with emphasis.

**Iam diu,** *a long time already* (18). See A. and G. § 276 a.

**Nunc** (*num + ce*), *the present time*, either contrasted with past or future time or absolute (1, 10, 14, 18, 27). *Venio nunc*, introducing a new subject (51).

**Dum** (not properly a relative but = *the while*), when meaning *as long as*, signifies that the two actions are co-extensive, and takes the indicative except in *oratio obliqua* (77, 79, 85 ; 41, 80). *Dum*, when meaning *while*, indicates

that during the progress of the action of the *dum*-clause the main act begins, and it takes the historical present tense (Liv. 21, 7). Other tenses are rare (Nep. Hann. 2, 4). *Dum* meaning *until* gives the *terminus ad quem* for the main act, and takes the indicative if a fact serving as the actual boundary of an action is to be expressed ; the subjunctive, if design or anticipation is to be expressed (Cic. Verr. I. 6, 16, Lael. 44). *Dum of proviso* (cf. Eng. *so long as*) takes the subjunctive (Cic. Catil. 1, 5, Rosc. Am. 119). In this use *dum* is often strengthened by *modo*, and may be replaced by *modo* alone (22, 33, 70).

**Dudum** (*diū + dum*), *a while ago*, indicates a time more or less remote. With *iam* (*iam dūdum*) it means *now for a while*, *now for some time*.

**Diu** (cognate with *diēs*), *a long time*, *long* (13, 25, 32).
**Saepe**, *often* (7, 14) ; strengthened by *numerō* (4).

**Frequens**, *repeated*, *frequent* (44) ; in agreement with a noun instead of *frequenter* (38).

**Semper**, *always* (56).

**Umquam**, *ever*, used in conditions, questions, and especially with negatives (8, 13, 32).

**Numquam** (*ne + umquam*), *never* (2, 4, 11, 24, 51).
**Hodie** (*hōc + diē*), *to-day*, *at the present time* (34).
**Cotidie** *quot + diēs*), *daily*, *every day* (46).
**In dies** (*in + diēs*), *from day to day*, *daily* (45, 50).
**Iterum**, *again*, *a second time* (11).
**Vicissim** (*vicis*), *again*, *in turn* (46, 57).

**Modo** (*modus*) (K. Lael. 6), *just now*, *lately*, generally of time more recent than that indicated by *nūper* (but cf. 27 and 61) (14, 27).

**Nuper** (*novum + per*), *lately*, *formerly* (61).

**Quondam** (*quom + dam*), *at one time*, *once*, generally of the past, but used also of the indefinite present and the future (62).

**Olim** (locative of *olus = ille*), *at that time ;* hence, of the past, *once upon a time*, *formerly ;* of the future, *one day* (Cic. Div. II. 25, 55, Plaut. Trin. 523 ; Verg. Aen. 1, 203).

**Antehac**, *aforetime*, *in time past*.

**Tum**, demonstrative, *at that time*, either alone (22) or corresponding to *cum* relative (59, 69). From the temporal meaning of *tum* is derived the additive, in which it is used either singly =*further*, *besides* (54), or correlative with *cum* = *not only* *but also* (4, 43, 53, 65).

**Tum** . . **tum**, *at one time* . *at another time* (7, 45).

**Porro** (S. 43), *further on* in space or time, reckoned in either direction, backward or forward.

**Primo** usually means *in the beginning* (53).

**Primum**, *first* (in a series) (4, 48).

**Deinde** (*dē + inde*), *thereafter*, *next* (10, 53); in a series, *secondly* (4, 48). *Finally* in enumerations is **postremo**.

**Denique**, *finally*, *lastly*, ending a period or a series (33, 40); used with *tum* = *demum* (82).

**Post**, *behind*, *after*, of place and time (10).

**Postquam** (*post* . . *quam*), *after that*, *after* (10).

**Postea** (*post + ea*), *thereafter*, *afterwards*.

**Usque**, *all the way*, or *all the time*, to or from a certain limit (38, 50, 60, 70). Used alone *ŭsque* of time signifies *constantly*, *ever* (Hor. Odes 1, 17, 4).

**Quoad**, *as long as*, *as much as*, is followed by the indicative (11); but notice the subjunctive with the generalizing second person singular (72). *Quoad* meaning *until*, like **donec**, takes the indicative or the subjunctive according to the rule given for *dum*.

**Ut** *temporal*, *as*, *when* (Liv. 21, 11), is regularly followed by the indicative historical perfect or historical present. The same rule applies to *postquam*, *ubi temporal*, *simulatque* (*simulāc*), *ut prīmum*, and *cum prīmum*.

# I N D E X .

DEPARTMENT OF LATIN—CORNELL UNIVERSITY.

# EXERCISES

IN THE

# WRITING OF LATIN:

FOR THE USE OF THE FRESHMAN CLASS IN
CORNELL UNIVERSITY.

BY

A. C. WHITE.

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THE work of writing Latin in Cornell University is carried on throughout the freshman year. It is closely connected with the reading and grammatical drill of the class, and is not to be regarded as an adequate preparation for turning all kinds of English composition into Latin. The student is expected to master the vocabulary, idioms, and constructions of every reading lesson so as to be able, in review, to translate the entire lesson at hearing, as read slowly and distinctly by the instructor or a fellow-student. At the beginning of this exercise, which usually occupies the first ten minutes of the hour, six students are sent to the blackboard with slips of paper containing English sentences to be translated into Latin. These involve only such words and idioms as have already occurred in the regular class work, and are carefully adapted to test and develop a practical knowledge of fundamental grammatical principles. At the close of the oral review exercise, the sentences on the blackboard are criticized and corrected, if need be, by members of the class.

A piece of connected English of moderate length is also assigned weekly as an exercise in Latin composition. A Latin version is to be written in ink, with the utmost legibility and neatness, on the left page of a book provided for the purpose. The exercise, after careful inspection by the instructor, is returned with criticisms of forms, syntax, idioms, and word-order, to be recopied on the opposite page. It has been found convenient to mark mistakes of form by a blue line, of syntax by a red line, in idiom or choice of words by a circle, and in word-order by dotted lines or numerals. The most important and valuable criticism is that which the earnest student bestows upon his own work before putting it into the hands of his instructor.

Every student is required to own and use Harpers' Latin Dictionary and Allen and Greenough's Latin Grammar. The most important rules for the pronunciation of Latin are

given in the Cornell University Register, 1887–8, p. 133.
The true quantity of every vowel should be distinctly given
in pronunciation, and in writing Latin every long vowel
should be marked by a horizontal stroke above. Diphthongs
and short vowels may be left unmarked.   Unless the stu-
dent is already familiar with the so-called rules for the
quantity of vowels in final and penultimate syllables, A. &
G. §§ 348–353, he should learn A. & G. § 18, read the foot-
note on page 267, and review the tables of inflectional end-
ings, §§ 34, 118.   Harpers' Dictionary indicates the quan-
tity of vowels followed by a single consonant in any syllable
except the ultima of a word of more than one syllable.
When a syllable is marked as common it is understood that
its vowel is short.   There remains the case of vowels in
syllables long by position, upon whose quantity no light is
thrown by Harpers' Dictionary.   We are not told, *e. g.*,
whether the *e* of *rectus* is long or short.   The true quanti-
ties of such doubtful vowels are indicated, so far as they
have been ascertained, in the vocabularies appended to
Allen's Latin Composition,   Allen and Greenough's Cæsar
and Cicero, Greenough's Virgil, and Lindsay's Nepos.
The only accessible manual which attempts to give the
quantities of all doubtful vowels is Marx's *Hülfsbüchlein
für die Aussprache der lateinischen Vokale in positionslangen
Silben*, Berlin, 1883.   For the convenience of the student
the most useful rules for the quantities of the doubtful
vowels are printed at the end of this pamphlet, together
with a list, derived from Marx's manual, of all the common
Latin words in which long vowels are followed by two or
more consonants.

The exercises in the writing of Latin during the fall
term are taken mostly from the English-Latin part of Lind-
say's Nepos.   Twenty-five specimens of the longer exer-
cises assigned in the winter and spring terms are given in
this pamphlet.   Of these a few are borrowed from the
Oxford Local Examination Papers, and seven are adapted
from Schmalz's *Deutsche Vorlagen zum Uebersetzen ins
Lateinische*, Tauberbischofsheim, 1886.

# EXERCISES.

## I.

[1]After the kings had been driven from the city, the Romans first took up arms for liberty. For Porsena, king of the Etrurians, was at hand[2] with a vast[3] army, and attempting to restore[4] the Tarquins by force. Though pressed by arms and famine, they held out against[5] him, and at last struck[6] him with such wonder, that he made a treaty of friendship with them of his own accord. Then occurred[7] those marvels[8] achieved[9] by Horatius Mutius and Cloelia, which at this day would appear idle tales, unless they were in the records.

[1]Use either *postquam*, *cum*, or the ablative absolute ; [2]*adesse ;* [3]*ingens ;* [4]*reducere ;* [5]*sustinere ;* [6]*admiratione percellere ;* [7]*evenire ;* [8]*miraculum ;* [9]*edere.*

## II.

While Sulla was overcoming Mithridates in Achaia and Asia, Marius, who had been driven into exile, and Cornelius Cinna, one of the consuls, renewed the war in Italy, [1]and having entered the city of Rome, put to death the most noble of the senators and men of consular rank, proscribed many, and drove the wife and children of Sulla himself into exile. All the rest of the senate,[2] flying from the city, came to Sulla, in Greece,[3] beseeching him to help his country. He crossed over into Italy, in order to carry on[4] a civil war against the consuls and Scipio.

[1]Begin a new sentence with *qui cum*, using one principal verb, "drove ;" [2]do not use the genitive ; [3]acc. or abl.? [4]consider how many ways of expressing purpose are possible.

## III.

Thus the enemy surprised[1] the city, now almost in ruins, and pressed[2] the besieged with famine. Broken by these disasters,[3] the Athenians sued for peace ; but it was long debated between the Spartans and their allies whether peace ought to be granted them. Many were of opinion that the name of the Athenians ought to be blotted out, and their city burnt with fire.[4] But the Spartans refused to pluck out[5] one of the two eyes of Greece, and promised peace if the Athenians would pull down their walls towards the Piræns, and deliver up their remaining ships.

[1]*Opprimere*, *cum*-clause or abl. abs.; [2]*urgere ;* [3]*malum ;* [4]*incendio consumere ;* [5]*eruere.*

## IV.

Never yet had there met together[1] Roman forces greater (than these), or with better generals. They fought, however, with the greatest resolution[2] ; and at last Pompeius was conquered, and his camp was sacked. He himself being put to flight, made for[3] Alexandria, in order to receive help from the king of Egypt, to whom, on account of his youthful age, he had been assigned as guardian by the Senate. And he killed Pompeius, and sent his head and ring to Cæsar,[4] and on beholding it, it is said that Cæsar shed tears.

[1]*Convenire in unum ;* [2]*acriter ;* [3]*petere ;* [4]*who, after that he beheld it, is said, etc.*

## V.

Among the most ancient Latin writers were Quintus Fabius Pictor and Lucius Cincius Alimentus, who were both of mature age[1] before Hannibal invaded Italy. Fabius fought[2] in the war against the Gauls, rose to be a senator,[3] and was sent to consult[4] the Delphic oracle after the disaster of Cannæ. [5]Cincius was a few years younger ; he also became a senator. At one time he fell into the hands of Hannibal, and some of his statements about the war were de-

rived from the lips of the great Carthaginian himself. Both these authors wrote chronicles of the Second Punic War.

[1]*grandis natu ;* [2]*militare ;* [3]*senatorium gradum consequi ;* [4]*scisci-tari ;* [5]Put *Cincius——Carthaginian himself* in the form of a periodic sentence.

## VI.

[1]When the Senate was informed that it was Hannibal's intention[2] to cross the Alps, it was at once resolved to send the consul Publius Scipio with an army and fleet to Gaul. Had he arrived with his fleet before Hannibal had left Spain, he might perhaps have stopped his progress ; but the Romans, who were not aware[3] of the strength of their enemy, lost time[4]; and moreover, their army consisted for the most part of inexperienced recruits. As it turned out Hannibal had made himself master of Spain as far as the Pyrenees, before the Roman fleet under Scipio set sail from Italy.

[1]Make *Senatus* the subject of the sentence ; [2]*in animo habere ;* [3]*ignorare ;* [4]*tempus terere.*

## VII.

Matters being in this state, the Senate met and sent messengers to Cinna and Marius to invite them into the city, and to entreat them to spare the citizens. Cinna, as consul, sitting in his chair of office,[1] received the messenger and sent a kind answer. Marius, however, who stood by the consul's chair, indicated[2] by his gloomy look that he intended to fill Rome with slaughter. After[3] the dismissal of the messengers, they marched to the city. Cinna entered accompanied by his soldiers, but Marius, halting[4] at the gates, pretended that he was unwilling to enter ; he said he was an exile, and excluded from his country by a law, and if anybody wished to have him in the city, they must[5] go to the vote[6] again and undo[7] the law by which he had been banished.

[1]*sella curulis ;* [2]*significare ;* [3]abl. abs.; [4]*consistere ;* [5]*necesse esse ;* [6]*suffragium inire ;* [7]*abrogare.*

## VIII.

However great were the abilities of Alcibiades, it is uni-
versally agreed that no Athenian ever inflicted such injuries
upon his native country. By his advice and influence the
Athenians declared war against the Syracusans, in which
they lost not only a great fleet and much money, but also
many thousands of their fellow-citizens. Having been con-
demned on the ground that he had committed sacrilege,[1]
Alcibiades fled to Sparta, and advised the Lacedaemonians
to seize and fortify Decelea, a town in Attica. Afterwards
he falsely persuaded the Athenians that he could gain for
them the aid of the Persian king, by which means he
brought it about that he was recalled from exile.

[1] *sacra violare.*

## IX.

Thucydides believed that if the Athenians had not fought
at Salamis, all Greece would have been conquered by the
Persians. Nor were the services of Themistocles less in
peace than in war. For when the Spartans tried to prevent
the Athenians from surrounding the Piræus with walls, he
went himself as an ambassabor to Sparta, and kept putting
off the time of meeting their magistrates until the walls
should be high enough for protection. Yet he did not es-
cape the jealousy of his fellow-citizens, but died in exile.

## X.

About ten years after the death of King Philip, Aemilius
Paullus, the consul, fought with Perseus on the third of
September, and defeated him, twenty thousand of his foot-
soldiers being slain ; the cavalry with the king was un-
touched ;[1] of the Romans, one hundred soldiers were lost.
All the cities of Macedonia, which the king had held, sur-
rendered[2] to the Romans. The king himself, being deserted
by his friends, came into the power of Paullus. In order
that it might appear[3] that the Romans fought for equity
more than for avarice, Paullus granted peace to the Mace-

$\partial_{\diagdown}$

donians on these terms,[4] that they should be free, and
should pay[5] half[6] the tribute[7] which they had paid to their
own kings.

[1]*integer;* [2]*se dedere;* [3]*apparere;* [4]*lex;* [5]*praestare;* [6]*dimidium;*
[7]plural.

## XI.

As the Lacedaemonians feared lest they should lose the
hegemony[1] if the Athenians enclosed their city with walls,
they sent ambassadors who were to ask the Athenians not
only to cease fortifying their city but also to persuade the
neighboring states to do the same, on the ground that the
Persians would occupy all fortified towns.    The Athenians
replied, that they would send ambassadors to Sparta to
explain[2] their plans.   When[3] Themistocles, who had under-
taken the embassy, reached Sparta, he would not appear
before the ephors until he thought that the walls were
raised high enough for defense.   Then he went to the mag-
istrates of the Lacedaemonians, and told them plainly that
in this matter they were consulting their own advantage
rather than the safety of Greece.

[1]*principatus;* [2]*exponere;* [3]*ut.*

## XII.

When Epaminondas was accused of having kept the
command longer than was permitted by the laws, he made
the following answer : "If I had not done this the whole
army would have perished through the ignorance of the
new leaders.   But the laws, I think, were made not for the
destruction but for the preservation of the state.   Therefore
I kept my command, and persuaded my colleagues to do the
same, until Messene should be restored."   Having said
this, he asked only one thing of the judges : that it should
be inscribed on his tomb that Epaminondas was punished
with death by the Thebans because he had compelled them
to conquer at Leuctra.

## XIII.

### TREBONIUS TO CICERO.

If you are in good health, it is well. I came to Athens
on the twenty-first of June, and there, what I most desired,
saw your son, devoted to the best pursuits, and of the high-
est reputation for modesty. How much pleasure I received
from this you can understand, even if I am silent. For you
know[1] how highly I esteem[2] you, and how I rejoice at all
your advantages, even the least, not merely at so great a
blessing (as this). Do not think, my Cicero, that I say
this to flatter you :[3] there is no one either more pleasing[4] to
those who live at Athens, or more fond of those studies[5]
which you most love, that is, the best, than your son.
Accordingly I take pleasure[6] in congratulating you, as I
can do with truth. Farewell.

[1]Use litotes; [2]*facio;* [3]*aliquid alicuius auribus dare;* [4]*amabilis;*
[5]*artes;* [6]*libenter.*

## XIV.

That divine poet, Sophocles, when a heavy golden liba-
tion-bowl[1] had been secretly stolen[2] from the temple of Her-
cules, saw in sleep[3] the god himself telling who had done it.
This he disregarded once and again. When the same thing
(occurred) more frequently, he ascended to the Areopagus ;
he reported the matter. The Areopagites order him to be
arrested who had been named by Sophocles. He, on ex-
amination,[4] confessed, and brought back the bowl. On
this account that shrine was called (the shrine) of Hercules
the Discloser.[5]

[1]*patera;* [2]*surripere;* [3]plural no. ; [4]*quaestionem adhibere;* [5]*Index.*

## XV.

When Hannibal had captured Saguntum, he thought[1] in
sleep[2] that he was called into the council of the gods ; when
he had come hither, Jupiter commanded that he should
make war upon Italy ; and one of the council was given to
him as a guide. Then the guide directed him not to look

back. He, however, could no longer do this, but, carried
away[3] with desire, looked back. Then he saw a terrible
creature,[4] huge and frightful,[5] twined about[6] with serpents,
which overturned all the trees, bushes,[7] and dwellings
wherever it passed. And in astonishment he asked the
god what such a monster[8] (as this) was ; and the god an-
swered, that it was the devastation of Italy, and directed
him to go straight on ;[9] he was not to concern himself[10] (as
to) what was done behind him.

[1]*videri;* [2]plural no. ; [3]*efferre;* [4]*belua;* [5]*immanis;* [6]*circumplicare;*
[7]*virgultum;* [1]*monstrum;* [9]*pergere protinus;* [10]*laborare.*

## XVI.

The shortness of your letter makes me also shorter in
writing ; and to tell the truth it does not readily[1] occur (to
me) what to write. For (news of) our doings,[2] I know to-
a-certainty, is conveyed[3] to you in the public journals ;[4] but
of yours we are ignorant. For just as if Asia were in-a-
state-of-blockade,[5] nothing is brought[3] to us but rumors of
the overthrow of Dolabella, (and) those consistent[6] enough,
indeed, but as yet without a voucher. When we supposed
the war finished we were brought into extreme anxiety by
your Lepidus. Therefore be persuaded that the greatest
hope of the state lies in you and in your forces. We have
steadfast armies, to be sure ; but yet, in order that every-
thing, as I hope, may turn out[7] fortunately, it is of great
importance that you come. In fact[8] there is scanty hope of
the state ; for I do not like to say none-at all ; but what-
ever there is is devoted[9] to the year of your consulship.
Farewell.

[1]*satis;* [2]*res;* [3]*perferre;* [4]*acta;* [5]*clausus;* [6]*constans;* [7]*procedere;*
[8]*enim;* [9]*despondere.*

## XVII.

When the consul Flamininus, who, as you know, was
waging war against Philip, king of the Macedonians, by
the authority of the senate, did not know in what way he
should attack the enemy in order to conquer him, a shep-

herd approached him, and promised him that he would
show him the way if a sufficient reward should be given
him. The shepherd suspected that Flamininus was dis-
quieted by day and by night because he lacked the oppor-
tunity to surround the enemy ; and therefore he attempted
to meet him and inform him of the enemy's position. He
believed that Flamininus would make every exertion and
agree to *any* terms with him, if only he might be freed from
the burden common to him with the soldiers, which, how-
ever, he bore as a true Roman with wise self-control.
Flamininus did not refuse[1] to promise everything that the
shepherd demanded of him, provided the way should not
be concealed from him ; for he did not doubt that the ad-
vice of the shepherd would remove[2] all the hindrances of
the campaign,[3] and bring it about[4] that he might pass the
rest of the time without trouble. And the shepherd proved
himself[5] a faithful guide, and freed the consul from the
burden which, he said, rested upon him[6] more heavily than
Etna.

[1]*recusare;* [2]*tollere;* [3]*beltum;* [4]*efficere;* [5]*se praestare;* [6]*a se sustineri.*

## XVIII.

After the disaster[1] at Lake Trasimenus the Romans made
Quintus Fabius dictator ; for they hoped under his leader-
ship to prevent Hannibal from approaching the city. And
indeed, although Fabius was already advanced in years, he
was so fortunate[2] as to restrain by his endurance the youth-
fully vain-glorious Hannibal. However, Fabius most dis-
tinguished himself by recovering Tarentum, the loss of
which was a severe blow[3] to the Romans. For Salinator,
according to Cicero's account, had surrendered the city and
then fled into the citadel. Now it redounds to the highest
honor of Fabius that, although he had received the name
of the Delayer, he again attacked the city of Tarentum
without delay. He easily defeated the soldiers who had
been left behind as a guard to the town, and gained posses-
sion of the fortifications. Therefore do not believe that it

was on account of cowardice[4] that Fabius hesitated[5] to meet[6] the dangers of war or expose himself[7] to the missiles of the enemy.   He perceived that he could save the state only by delay, and therefore he took care[8] not to attack Hannibal and his army ; for he used to say, that the welfare of the state was his greatest[9] care, and that he believed he acted under the best auspices when, for the welfare of the state, he did what he had judged most proper.[10]

[1]*clades ;* [2]*contingere ;* [3]*aegre ferre ;* [4]*ignavia ;* [5]*cunctari ;* [6]*se opponere;* [7]*se obicere ;* [8]*cavere ;* [9]*summus ;* [10]*aptus.*

## XIX.

Of all the Grecian poets whose works have been pre-served, we admire Sophocles most ; for down to extreme old age he wrote tragedies which, as is well known, are so beautiful in thought and expression that they are worthy of the admiration not only of the Athenians, but of all culti-tivated men.   This Sophocles, when ninety years of age, was accused by his own sons of neglecting his property on account of his devotion[1] to literature.   And there is no doubt but that the judges would have removed him, as an imbecile, from the control of his estate, had not the poet recited to them a part of the drama which he had last com-posed.   At this recitation the judges were so delighted that they earnestly reproved the grasping sons, and set the old man at liberty.

[1]*studium.*

## XX.

In the time of Pyrrhus the highest esteem was enjoyed[1] by the aged Appius Claudius, a man with regard to whom I do not know whether his fellow citizens or his dependents held him dearer.   In the house of this man patriarchal cus-tom and discipline flourished.   By his own merits, not those of others, he had brought it about that his slaves feared him and his children reverenced him.   In short, if any one in Rome deserved admiration, he did.   The aged Cato imi-tated him in all things : he came frequently into the senate,

and of his own accord brought forward many maturely con-
sidered proposals ; and if the state had always agreed to
these, it would have escaped many disasters.   But while
the aged Appius, as a genuine Roman, proclaimed[2] his con-
tempt for everything foreign, Cato busied himself[3] thor-
oughly[4] with Greek literature, and esteemed the philoso-
phers highly, a class of men which at that time had little
influence in Rome.   He took most delight in the renowned[5]
Pythagoras, who directed[6] his disciples every day at evening
to review what they had done, said, and heard.   In my
opinion Cato from his own inclination attached himself to
philosophy, and that[7] the strictest ; for he perceived that if
he labored and exerted himself[8] in this, he would be most
useful to the state.

   [1] Use act. voice ; [2]*in lucem proferre ;* [3]*versari in ;* [4]*penitus ;* [5]A. &
G. § 102 b ; [6]*praescribere ;* [7]Harpers' Dict., *atque* I. B. b δ ; [8]*desu-
dare atque elaborare.*

## XXI.

   Plato, the greatest philosopher whom Greece has pro-
duced,[1] came, as I find, to Italy in the consulship of Camil-
lus and Claudius.   In order to gain the friendship of Ar-
chytas of Tarentum, who at that time was distinguished
above all the other inhabitants of Lower Italy for wisdom,
he betook himself to Tarentum, and there was present at a
conversation which the aged Cato says was reported to
him when he was in this city in his youth.   Also Gaius
Pontius of Samnium, the father of the conqueror at Cau-
dium, was present at that time.   He had shown himself
wise throughout his entire life, so that the Samnites with
good reason placed the greatest confidence[2] in him, and
availed themselves of his advice whenever they seemed to
need advice.   At[3] this conversation Archytas, being asked
why sensual pleasure seemed to him so contemptible[4] that
he abstained from all enjoyments, answered that he did this
because sensual pleasure seemed to him to be the most per-
nicious plague with which nature afflicted[5] man.   There
was no evil deed to which Pleasure did not incite those who

trusted in her; while[6] to the understanding, that divine
gift, there was nothing so hostile as Pleasure. Those pres-
ent[7] were not to wonder that this was so detestable to him ;
for all the (instances of) betrayal of native land, overturn-
ing of states, which had occurred in his lifetime,[8] had pro-
ceeded from this source. Therefore the man who cared for
his own interests[9] must reject pleasure, and attach himself
to no one[10] who wished to lead him to her.

[1]*ferre;* [2]use a verb ; [3]*inter;* [4]A. & G. § 294 a ; [5]*vexare;* [6]*vero;* [7]*qui
adest;* [8]*se vivo;* [9]*sibi consulere;* [10]A. & G. § 105 h.

## XXII.

Xenophon the Athenian, whose writings Cicero urges all
young people to read diligently, esteemed agriculture so
highly[1] that in the book entitled Oeconomicus he extolled it
with the highest praises.[2] And he did not only himself
recommend[3] agriculture, but he represents[4] the Persian
prince Cyrus also as magnifying[5] the same (profession).
Lysander namely, the victor at Aegos Potami, tells about
the following story[6]: "I came by the command of the Spar-
tans to Sardis, in order to deliver to Cyrus, whose help we
hoped to obtain against Athens, the presents of the allies.
This, indeed, I had already[7] heard, that Cyrus surpassed
all princes in affability[8]; but yet I must confess that he
showed himself much more friendly than I had dared to
hope. Among other beautiful things he also showed me a
carefully planted enclosed field. When I asked[9] him who
had so beautifully laid out and arranged all this,[10] he said :
" Are you surprised that these rows and this arrangement
come from me ? Let me tell you[11] that many of these trees
were planted by my own hand." Then I exclaimed :
" Now I wonder no longer, Cyrus, that people consider you
happy, since in your case (personal) merit is joined to high
station. I do not doubt that all peoples of all times will
agree[12] that you have been an illustrious[13] man. Permit
me, therefore, to relate to the allies,—for you know how
dear you are to these,—what a man I have found in you."

— 16 —

*magni aestimare;* ²Lael. vii, 24 ; ³*probare;* ⁴*facere, Sen. 3;* ⁵*lau-
dibus celebrare;* ⁶*haec fere narrat;* ⁷*iam ante;* ⁸*humanitas* or *com-
munitas;* ⁹use a participle ; ¹⁰pl. ; ¹¹*atqui tibi dico;* ¹²*consentire;*
¹³*egregius.*

## XXIII.

Cyrus the Elder, the founder of the Persian empire, ac-
cording to Xenophon, is said to have held about the follow-
ing discourse on his death-bed in the presence of his sons, of
whom the elder, Cambyses, was destined to succeed him in
the government. Do not believe, my sons, that I, after my
departure from you, shall be nowhere existent ; for it is
impossible that the soul, whose presence you inferred from
my actions, when it is freed from the chains of the body, is
annihilated. Or do you really believe, as some insignificant
philosophers teach, that with the dissolution of the human
constitution by death there comes an end of our existence ?
I for my part, at least, cannot be convinced¹ that I should
have founded the Persian empire and actually accomplished²
all that I have done, if that spirit had not ruled in this body,
whose dissolution, as you perceive, is at hand.³ Do we not
see that men in sleep, when they are independent and free,
have a prescience⁴ of the future ? So much the more must
you believe that men, when by death they have entirely
freed themselves from the chains of the body, will truly live,
and that nothing will any longer disturb them in the per-
ception of all things. Under these circumstances you will
keep⁵ my memory piously and inviolately, and will cherish
the firm confidence⁶ that after the course of a short time we
shall be together again.

¹*persuadere;* ²*conficio;* ³*instare;* ⁴*futura prospicere;* ⁵*servare;*
⁶*fiduciam habere.*

## XXIV.

If William,¹ the emperor of Germany, who has recently
died, had lived till the twenty-second of March of this year,
he would have completed ninety-one years. And yet no
one ever heard him say that he regretted having lived so

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long. He, as a boy, like[2] Hannibal the Carthaginian, accompanied his father to the army, and distinguished himself in war. But in this respect he was happier than Hannibal, in that the end of his life was more fortunate than the beginning. While the Carthaginian, in his old age, was obliged to take poison to avoid falling into the power of his enemies, the illustrious emperor of Germany increased, even to the last, in honor and the dignity of his government. To be brief, his enemies feared him, the German people loved him, all Europe respected him. Who can doubt that to such a man, at least, old age is not merely endurable but even pleasant.

[1]*Guilielmus ;* [2]*sicut.*

## XXV.

A strong proof that old age is not always a period of weakness and folly is the fact, that the emperor of the German people, who died within the last year, sitting as it were in the stern of the ship, even to his last breath kept the helm of state. At the age of more than ninety years he retained so much of his original vigor as to perform all the duties and functions of a king. Granted that he did not do what young men do, yet he did much greater and better things. For my part, I am inclined to think that it was a greater work to unite all the petty states of Germany than to vanquish the armies of the French in war. And both these most difficult tasks King William accomplished when he was already an old man.

Rules for the quantity of vowels before two consonants :

1. A vowel is long before *gm*, *gn*, e. g. *măgnus*.

A vowel is lengthened and nasalized before *nf*, *ns*, e. g. *fōns*, *mōns*.

A vowel is short before *nd*, *nt*, e. g. *mŏntis*.

Exc. *cōntiō*, *nūntius*, *quīntus*, *nōndum*, *prēndo*, *vēndo*.

Note.—Vowels which are the result of contraction are long.

2. All nouns of the third declension ending in two or more consonants, except *ns* and *x*, have a short vowel in the final syllable, e. g. *urbs*, *urbis*, *sors*, *sortis*, *rēx*, *rēgis*.

Exc. *plēbs*, *plēbis*, *supellēx*, *suppellēctilis*, and nouns derived from *ūncia*.

3. Verb-stems strengthened by *n* have a short vowel in all forms based on the present stem, e. g. *fŭndō*, *iŭngō*, but *fūdī*, *iūnxī*.

4. In general, the vowel quantity of the present stem remains unchanged in all forms which have a consonantal ending, e. g.

*vīvō vīvere, vīxī, vīctum.*

*gerō, gerere, gessī, gestum.*

Exc. *dūcō, dūcere. dūxī, dŭctum ; dīcō, dīcere, dīxī, dĭctum.*

But if a present stem with short vowel, ending in a middle mute, *b*, *d*, *g*, suffers loss or assimilation of its final consonant in the perfect or supine, the stem vowel becomes long, e. g.

*agō, agere, ēgī, ăctum.*

*spargō, spargere, spārsī, spārsum.*

After the same analogy we find the stem vowel lengthened in the perfect and supine of *fluō*, *struō*, *trahō*, which have each lost a middle mute from the present stem.

5. Inchoatives derived from verbs of the first, second, and fourth conjugations retain the long stem vowel of their primitives, e. g. *labāscō, fllorēscō, scīscō*.

# LIST OF LATIN WORDS

*IN WHICH A VOWEL LONG BY NATURE IS FOL-
LOWED BY TWO OR MORE CONSONANTS.*

NOTE.—In the case of some of these words the evidence of vowel length is incomplete, and future researches may lead to changes of opinion. For the statement of the evidence on which the marking is based, see Marx's Hülfsbüchlein, a copy of which can be found in the Cornell University Library.

acatalēctus.
ācta āctiō.
　āctūtum.
Adrāstus.
āgnōscō 3.
Alcēstis.
Alēctō.
aliōrsum.
alīptēs.
Amāzōn.
amnēstia.
amȳgdala.
ānfrāctus.
āuxius.
Ānxur.
Āppulus Āpulus.
Aquīllius.
arātrum.
ārdeō 2.
Arginūssae.
Arrūns Arūus.
āscendō 3.
āscia.
Asclēbiadēs.
Asculum.
āspernor 1.
　āsportō 1.
āssus.
āstus -ūs.
　āstūtus.
āthla.
ātrium.
āxāmenta.
āxilla.
āxis.

balbūttiō balbūtiō 4.

bārdus.
bārrītus bārītus.
bēllua bēlua.
bēssis bēsis.
bēstia.
bimēnstris bimēstris.
Bovīllae.
brāccae brācae.
būstum.

cabāllus.
calūmnia.
cārrus.
Cāssandra.
Cāssiopē.
catalēcticus.
catēlla.
catīllus.
Cēohīssus Cēphīsus.
cēssō 1.
cētra.
Charōndās.
chīrūrgus.
cicātrīx.
Cīncius.
cīppus cīpus.
clāssis.
Cnōssus.
cōgnōscō 3.
cohors and chōrs.
collēcta.
compēscō 3.
cōnfēstim.
cōniunx.
cōntiō.
corōlla.
crābrō.

crāstinus.
crēscō 3.
Crēssa.
Crēssius.
crībrum.
crīspus.
　Crīspīnus.
Crīssa Crīsa.
crūsta.
crūstum.
cūnctus.
cūstōs.

dāmma dāma.
dēfōrmis.
dēlūbrum.
Dēmētrius.
dēstinō 1.
deūnx.
dēxtāns.
dextrōrsus.
diēspiter.
dilēmma.
dīscidium.
dīscipulus.
dīscō 3.
dīscrībō 3.
　dīspiciō 3.
　dīstinguō 3.
　dīstō 1.
　dīstringō 3.
dōdrāns.
dolābra.
duūmvir.
Dȳrrachium.

ēbrius.
eclīpsis.

ēlīxus.
ēnōrmis.
epidīcticus.
Erīnnys Erīnys.
ēsca.
Esquiliae.
Etrūscus.
exīstimō 1.
exōrdium.
expērgiscor 3.

fāstīgium.
fāstus -ūs pride.
  fāstīdium.
fāstus permitted.
fatīsco fatīscor 3.
fēllō fēlō.
fēstīnō 1.
fēstīnus.
fēstūca.
fēstus Fēstus.
Fībrēnus.
fīctilis.
fīrmus Fīrmus Fīrmum.
fīssilis.
fīstūca.
fīstula.
flābrum.
flūctus.
fōrma.
  fōrmōsus.
fōssa.
frūctus -ūs.
frūstrā.
frūstum.
fūlmen.
fūrtum.
fūscina.
Fūscius.
fūscus Fūscus.
fūstis.
fūttilis fūtilis.

gárriō 4.
  gārrulus.
Garūnua Garūna.
geōgraphia.
geōrgicus.
gībbus.
glīscō 3.
glōssārium.
glōssēma.
glūttiō glūtiō 4.
grāllae.
grāssor 1.

grünniō grūndiō 4.
gūstō 1.
gūstus -ūs.

Halicarnāssus.
hāllūcinor hālūcinor 1.
Hellēspontus.
hēlluō hēluō.
hīllae.
hīrcus.
Hīrpī.
  Hīrpīnī.
hīrsūtus.
Hīrtius.
hīrtus.
hīscō 3.
Hīspellum.
hīspidus.
Hīspō Hīspulla.
hōrnus.
hōrsum.
Hūunī Hūnī.

iēutāculum.
iēntātiō.
īguōscō 3.
Ilīssus Ilīsus.
illōrsum.
Īllyria.
īmmō īmō.
īnfēstus.
īnfōrmis.
iulūstris.
īnstīllō 1.
īnstīnctus -ūs.
intervāllum.
intrōrsum.
involūcrum.
Iōlcus.
īrāscor 3.
istōrsum.
iūglāns.
iūncus.
Iūppiter.
iūrgō 1.
  iūrgium.
iūstus.
  Iūstīnus.
iūxtā.
  iūxtim.

lābrum basin.
laevōrsum.
lāmna.
lārdum.
Lārīssa Larīsa.

lārva.
lāscīvus.
lāssus.
lātrō 1.
lavābrum.
lavācrum.
lāxus.
  lāxō.
lēctiō lēctor.
lēmma.
lēmniscus.
Lēmnos.
lentīscus.
lībra.
līctor.
līmpidus.
līttera.
līxīvus.
longīnquus.
lūbricus.
lūcta.
lūctus -ūs.
lūscinia.
lūstrum expiation.
  lūstrō 1.
lūxus -ūs.
  lūxuria.
Lycūrgus.

māctus.
  māctō 1.
mālle.
manifēstus.
Mānlius.
manūpretium.
Mārcellus.
Mārcus.
Mārs Mārtis.
  Mārsī.
  Mārtiālis.
māssa.
māxilla.
māximus.
mercēnuārius.
Messālla.
Mētrodōrus.
mētropolis.
mīlle.
mīlvus.
mīsceo 2.
mīttō 3.
Mōstellāria.
mūccus mūcus.
mūcrō.
mūlctra mūlctrum.

mūlleus. ˌ
mūsca.
mūscerda.
mūsculus.
mūscus. ʃ
mūssō 1.
mūstēla.

Nārnia.
nārrō 1.
nāscor 3.
nāssa.
nāssiterna nāsiterna.
nāsturtium.
nełåstusˌ
nīctō nīctor 1.
nōll: .
nōndum.
nōugentī.
nōnne.
Nōrba.
nōrma.
nōscō 3.
nūllus.
nūncupō 1.
nūndinae nūndinum.
nūntiō 1.
  nūntius.
nūptiae.
nūsquam.
nūtriō 4.
nūtrīx.
Nȳssa Nȳsa.

Oenōtria.
ōlla.
ōrca.
orchēstra.
ōrdior 4.
ōrdō.
ōrnō 1.
ōscen.
ōscitō 1.
ōsculum.
  ōsculor 1.
ōstendō 3.
Ōstia.
ōstium.
ōstrum.
ovīllus.
Ōxus.

palūster.
pānnus pānus.
Parnāssus Parnāsus.

pāscō 3.
pāssim.
pāssus -ūs.
pāstillus.
pāstor.
  pāstus -ūs.
pāxillus.
pērgō 3.
perīclitor.
pēssum dō 1.
Phoenīssa.
pīctor.
pīlleus -um pīleus -um.
pīnguis.
pīstor.
Pīstōria.
pīstrīnǝ.
plēbs.
plēctrum.
Plēmmyrium.
plōstellum.
poētria poētris.
pollīuctor pollictor.
Pōlliō.
pōsca.
pōscō 3.
pōstulō 1.
Prāxitelēs.
prēndō 3.
prīmōrdium.
prīuceps.
Prīsciānus.
prīscus.
prīstinus.
prōcēssus -ūs.
prōcīnctus -ūs.
Procrūstēs.
proīēstus.
prōlīxus.
prōmīscuus.
prōmptus.
propīuquus.
prōrsus prōrsum.
prōsper.
prōtēctor.
Pūblicola.
  pūblicus.
  Pūblius.
pūlmō.
pulvīllus.
pūrgō 1.
pūstula pūsula.

quārtus.
quiēscō 3.

quinctīlis Quīnctilius.
quīncūnx.
quīnquātrūs.
quīnque.
  quīndecim.
  quīntus Quīntiliānus.
    etc.
quīppe.
quōrsus.

rāstrum.
reāpse.
recēssus -ūs.
rēctus.
retrōrsum.
rictus -ūs.
rīxa.
  rīxor 1.
rōscidus.
Rōscius.
rōstrum.
rūctō rūctor 2.
rūrsus.
rūscus.
rūsticus.

Sāllentīnī Sālentīnī.
Sāllustius Sālustius.
Sārmatae.
Sārsina Sāssina.
scēptrum.
scīscō 3.
scrīptor.
sēcēssiō.
sēlla.
sēmēstris.
sēmūncia.
septūnx -ūncis.
sēscentī.
sēscūncia.
sēscuplus.
Sesōstris.
sēsqui.
sēssiō.
sēstertius.
Sēstius.
Sēstos Sēstiī.
simulācrum.
sīnciput.
sinistrōrsus.
sīstrum.
sōbrius.
Sōcratēs.
sōlstitium.
sōspes.

Sphīnx.
spīnter.
stāunnm stāgnum.
stīlla.
strēnna strēna.
strūctor.
stūppa stūpa.
subsēllium.
succēssus -ūs.
suēscō 3.
suīllus.
sūmptus -ūs.
supellēx -ēctilis.
sūpparum sūparum.
sūrculus.
sūrgō 3.
sūrsum.
sūscipiō 3.
  sūscitō 1.
  sūspicor 1.
  sūstineō 2.   etc.
sūsque dēque.
Sūtrium.
syllēpis.

tāctus -ūs.
Tartēssus.
tāxillus.
tāxō 1.
Tecmēssa.

tēctum.
tērsus.
terūncius.
tēsta.
tēstis tēstor 1.
tēstū tēstum.
tēstūdō.
theātrum.
trāctō 1.
trēssis trēsis.
trimēstris.
trinūndinum.
trīstis.
trōssulī.
trūlla.
Tūscī.
Tūsculum.

vāllum vāllus.
vāsculum.
vāstus.
  vāstō 1.
Vēctis.
vēgrandis.
Vēlābrum.
Venāfrum.
vēndō 3.
vērnus.
vēstibulum.
vēstīgium.

Vēstīnī.
vēxillum.
vīctus -ūs.
vīlla.
vīndēmia.
Vīpsānius.
Vīpstānus.
vīscera.
vīscum.
Vīstula.

ūllus.
ūlna.
ūltra.
  ūlterior etc.
ūlva.
ūncia.
ūndecim.
  ūndēvīgīntī  etc.
ūnguis.
ūngula.
Vopīscus.
ūrceus.
ūrna.
ūrtīca.
ūspiam ūsquam.
ūsque.
ūstrīna.
ūsūrpō 1.